1: Gayton E-5 (1925-1930) 1948 N529 Yokuts N529
[EP. 187b] Chuckchansi

251 222 224 which had been overlooked, to add to the stored supply.

Some years the seed and berry crop was
● 261 scarce. Under famine conditions, when food was
731 actually all gone, people warmed water and drank it. [J.R. did not state when or how often famines occurred; presumably very seldom. -- A.H.G.]

343 Each family had an acorn granary. These were constructed by sinking four posts about 2 feet into the earth, allowing them to extend 8 to 10 feet above. On the ground, and up to about 2 feet, was piled and packed brush or grass to form a nestlike base for the acorns. The walls were of "worm wood" (mesini) stalks of finger thickness. The butts of the stalks were embedded in the fibrous base mass and then twined with cord (s'atip) in paired horizontal bands with space between, thus forming a circular wall. As the granary was built, it was filled. This stretched the walls, which were 3 to 4 feet in diameter. Since the wall stalks were not as long as the frame posts, upper sections of the twined wall were added as needed. When the granary was full, pine [or cedar?] bark was laid on top and weighted down with a couple of heavy stones. To protect the sides from rain, strips of old bark were tied around it. Normally a granary was built in a sunny dry place, as near the owner's house as possible, as the one thing feared for acorns [789] was dampness. To prevent moulding, three buckeye balls were always laid in with the acorns. It was said by the informant N.W. that squirrels, rats, and other rodents never entered.

251 The average granary held ten to twenty sacks [native or modern?] of acorns; N.W. had
343 one once which held twenty sacks. To reach the acorns at first, three people were needed: one who climbed on top, one clinging to the sides, and one on the ground. No ladder was used; the [417] woman owner climbed up the sides by means of the woven walls. As the supply diminished, the upper wall sections were removed. The contents of such a granary might last two years.

Each family had its own granary, which was used and repaired indefinitely. If it got wet within during the winter, a new one was built, the acorns dried and restored. The damp granary would be repaired or not, after summer drying, just as the owner might wish. [N.W. did [462] not state whether men or women built granaries; perhaps men sank the frame posts, women did the twined side wall. Once built, it is evident that it was a woman's responsibility, if not personal possession. -- A.H.G.] Acorns of
251 black oak were stored without shelling, and dried in the open airy granary before bark was tied round it. White oak acorns were shelled, dried, and put away in sacks in the dwelling or storehouse to protect them from moisture. N.W. still gathers acorns (1938), and has about six sacks in her attic which she had kept three years.

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29
Wukchumne

Yokuts from Friant, informed me that his people used only oil from the seeds of the chilocothe, or wild cucumber. The other, Ichow, stated that the Wukchumnes mixed this oil with sap from the tall, blue-grey milkweed from which they gathered fiber for manufacturing string. This same sap was also made into chewing gum. In my own experience I have found such gum to be exceptionally durable, and anything but palatable.

Crowned with the standard Yokuts *Juk* (Jook), or dance headdress, the dancers were certainly spectacular performers when they surrounded the glowing fire during the annual dance for the dead. It is not surprising that pioneer whites who saw this dance likened the performers to dancing skeletons.

After about ten pounds of graphite had been gathered, Ada grunted again and the entire party began searching the soil above the decomposed granite. Then came another grunt and again we all gathered about her. She dug from the soil a round hard nodule of light-colored clay. In about two hours three of these nodules were excavated and, together with the graphite, were loaded into the car among the thirteen pairs of feet.

Where the grocery store had once stood at the old ghost village of Aukland we unloaded again and ate our picnic lunch in the shade of an oak tree. Ada murmured a few soft Yokuts words and Ichow explained for her that the old buildings just below us were once the home of Perry Byrd, father of Mollie Byrd who became the wife of the famous outlaw and train bandit, Chris Evans. When the Ichows first saw Chris he was working for Tulare County. He came along with a road grader and interrupted their work when they were gathering black paint material.

As we ate our lunch, Ichow explained to me that for many generations his people had visited the place, which they called *Hututu* (Hoo'-too-doo), Hoot-Owl Place, to gather the material for black paint and the clay for making pottery. Although the deposits were in the range of the Wuksatche tribe, "They were our good friends and they let us come and dig whenever we wanted to. We had a big picnic when we came and traded basket roots, just like we do today," said Ichow.

Our work and lunch had delayed us until it was almost two o'clock in the afternoon; so I told the Indians we would have to hurry, as I had a dinner engagement in Tulare. In less than a minute all were packed in the car and we were on the road to